THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*The only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.*"—JOHN STUART MILL.

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THE "MORMONS" AS VIEWED BY A "GENTILE."

THE following is from a recent issue of the *Panguitch Progress*, a weekly newspaper published in Iron County, Utah, U.S.A., the editor of which is not a "Mormon," but is thoroughly acquainted with the Latter-day Saints, having resided among them for many years:

"The *Panguitch Progress* was read and passed around recently in a town in England, where it occasioned considerable surprise. Some of the people are lacking in information about America, and especially the grand state of Utah. They do not know that we are a highly civilized people here, that we are people ahead of them in civilization. Yet such is certainly the case if judgment is by the American standard of "the greatest good to the greatest number." The general average condition is the criterion by which civilization should in fairness be judged.

"One day this week the editor of this paper visited the court of County Commissioners, in session at the new courthouse, a building over which floated the national flag, the Stars and Stripes, the emblem of the highest civilization on earth. These gentlemen courteously accorded the information we were seeking.

"Mr. H. P. Ipson, clerk of the board, in the presence of the Commissioners, informed us that there were no paupers, no persons

whatever supported by the county. This is not because of any want of generosity on the part of the board or any unwillingness to relieve distress; but it was because the people of this county are self-sustaining and do not need assistance.

"Mr. Ipson stated the amount expended in three years to give aid to the poor as follows: It was thirty dollars one year, the next year nothing, and the next year twenty dollars. In three years the total amount of public money needed by the poor of the whole county was less than twenty pounds of English money. At the same time Clerk Ipson stated that there was no one in the county jail, and that there had been no criminal in jail this year. One boy was detained on charge of horse stealing, but found not guilty. That was all.

"Now these are statements from the official record and cannot be denied. No doubt the county in England where the *Progress* was read can show men of greater wealth than can be found in this county of Utah. But how about the poor there, and the burden upon the taxpayer or "ratepayer" that the support of the poor from public funds entails? How about a county in Utah so free from crime that for a whole year not one criminal was found to occupy the jail? Yet Clerk Ipson said such was the case here. And remember this is a country of laws, fine criminal laws, strictly enforced. When we speak of advancement in civilization we refer to the general average. In measuring civilization if we simply regard the rich and omit the condition of the poor perhaps China could be considered as highly civilized as either England or America. But if we take the general average, counting every poor man equally precious in the sight of God with the rich in conditions that constitute the elements of higher civilization, Panguitch and this county of Utah are far in advance of most parts of England. This is the simple, plain truth. If our friends doubt, we challenge comparison of official records.

"Then in the matter of education. We wish we could show our friends in England the elegant three-story brick building here for the excellent free public school in which the children are educated in the elementary studies. It is a fact that in Utah is invested in education more money per head, counting every man and woman and child, than is invested in any other state in the United States, and in any country in the world except the Argentine Republic.

"We have in the city of Panguitch no saloon, no gambling house or other house of sin. There is no immorality here. The people are pure, kind-hearted and good. The per cent of people who own homes out of debt is large. In some Utah communities ninety per cent of the families own their own homes free from debt. Remember the man who owns his home free from debt is the one who is most free, independent, manly and at the same time the most charitable of all men on the earth.

"The Mormon people are the most progressive people on earth. There was a time when the people of Panguitch had hardships and privations; but now the people are free from destitution and many of them live in fine brick houses well furnished and having good libraries. The most important thing to know about the Mormons is that they are sincere Christian people, using the same Bible that is used in England. The next thing to know is that the 'Mormons' are an enlightened, progressive, educated and intelligent, and temperate people. They are peaceful, law-abiding people. They all work and enjoy it: and they enjoy leisure, too. All stories not consistent with the conduct of sincere, enlightened, prosperous, Christian people are false stories, sheer fiction.

"Show me a county in England with over nine hundred square miles with not a drunkard in it, not an immoral woman in it, not a destitute family in it, not a pauper or criminal in it, a county where every child has a chance for education and nearly every family owns its home free from debt. If you count the general average, the poor with the rich, we are away ahead in civilization of the conditions in England. The bad stories told about the 'Mormons' are so false and absurd that we would suppose the English people to be ashamed to believe them.

"Utah is one of the best States in the United States, with good laws well enforced. The writer is not a member of the 'Mormon' Church; but after living among the 'Mormons' for ten years we know that they are educated, enlightened, kind-hearted, Christian people. If anyone in England doubts my truthfulness let him write to the clerk of the court here and get information as to the conditions and as to my reliability. The 'Mormons' are an honest, temperate, industrious, prosperous, happy people, who never molest, harm or insult anyone. Their freedom from poverty and crime proves this beyond question."

A PIONEER DAY CELEBRATION, AND WHAT CAME OF IT.

We have received the following letter from Brother Henry Pardoe, of 86 Popple Street, Pitsmoor: "The Lord has been so merciful to me in leading me into the true Church that I desire to express my thankfulness to Him and to bear testimony to His goodness. Before leaving this land I would like to tell my brethren and sisters of my conversion to 'Mormonism.' I was born of goodly parents and brought up a member of the Church of England; but as I grew to manhood, and began to think for myself, I found that I could no longer believe some of the doctrines taught by that church, especially the doctrine of a never-ending hell, in which the wicked would be kept forever burning. I could not believe that a merciful and loving God would subject countless millions of

His sons and daughters to such awful torment because their lives had not been wholly in accord with His Divine will. I could not get any light upon the matter, and for years I walked about in spiritual darkness with no one to help me. But, thanks to my Heavenly Father, the day of light came.

"In the latter end of July, 1906, the saints of the Sheffield branch were celebrating Pioneer Day in one of the Sheffield parks. On the same day I was making my way to a certain place when I came to where the roads divided. I stopped, and instead of going the way I always did, which was the nearest, something impressed me to go the other way, which I did. When I got to the end of the road which led to the side of the park I saw a crowd of people in the park. My curiosity was aroused so I went up to them to see what was going on. On being told that it was a religious gathering, I began asking questions, and was surprised when I was told that the gospel which Christ and His apostles taught had been restored to earth again in these last days. I say I was surprised, for I thought the gospel had always been upon the earth; but I was shown in the Bible many prophecies concerning the apostasy from the true faith, and I was also shown that that apostasy had taken place. I was astonished at the intelligent, scriptural answers that were given to my questions. It all came like a revelation to me. I became so interested that I attended the meetings of the saints, and before I had investigated their teachings three months I can honestly testify before all men that I had learned more gospel truth than I had learned all my life before. I seemed to see everything in a new light; the Bible was a new book to me. It seemed as if scales had fallen from my eyes. I continued my investigation, and received such a testimony of the truthfulness of the gospel taught by the saints that I applied for membership in the Church. I was baptized September 15th, 1907.

"On looking back over the past two years it is marvelous in my eyes the way in which the Lord has blessed me. When the saints will be celebrating Pioneer Day this year I shall be sailing for the land of Zion, to associate with the people I have learned to love. I do not wish to take up any more of your space, so will close this letter by bearing my testimony that Joseph Smith was a true prophet of God and that the gospel which the elders of the Church preach is the true and everlasting gospel of the kingdom of heaven. Praying the Lord to bless all the saints, also all those who are seeking for truth,

"I remain, your brother in Christ,

HENRY PARDOE."

NOBODY has a right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy or within himself an evil he can hope to overcome.

THE ONLY WAY.

When the Savior was upon the earth there was considerable discussion among the people concerning Him. Some said He was John the Baptist, risen from the dead; "some, Elias; and others, Jeremias, or one of the prophets." What a variety of opinions, and not one of them correct! In the midst of those jarring factions there stood a man, a humble fisherman, who knew more than all of them: he knew that Jesus was the Christ the Son of the living God. How had that man obtained his knowledge? Not from books; not in any of the theological institutions; not from any of the learned rabbis; not from any mortal man, but by a revelation from the Most High.

And just as Peter had learned by revelation that the Messiah was the only begotten Son of the Eternal Father, so could every other man have learned the same Divine truth. It was not the will of God that men should be in ignorance concerning His Son Jesus Christ. It was His desire that all men should believe in Him, that they should reverence Him even as they reverenced the Father; that they should accept and obey His teachings and thus be made partakers of the benefits of His atonement. There was no excuse under the sun for those people having such erroneous ideas concerning Christ. There was a way by which they could have found out the truth of the matter; but instead of going that way, they preferred to walk in their own crooked paths. There was a God in heaven then. Those people professed to believe in Him. Their sacred records contained numerous accounts of remarkable answers to prayer which men and women had received in different dispensations; they professed to believe these things. It had been declared unto them that God was the same yesterday, to-day and forever; that He was not a respecter of persons; that He was just as willing to answer the prayers of His children at that time as He had been in former times; they professed to believe that also; but instead of humbling themselves before God and praying unto Him in faith and sincerity to reveal to them if Jesus were His only begotten Son, assuring Him that if He would do so they would willingly take upon them His name, obey His will, take up their cross and follow Him, they preferred the opinions of blind guides, who led them away from the truth and caused division and strife among them.

It is just the same in Christendom at the present time. Sects are multiplying and people are becoming more and more divided in matters of religion. Think of the contention that has existed for centuries concerning the Divinity of Christ; think of the years of study that learned men have devoted to this question; think of the vast amount of time and labor and money that have been spent in publishing books containing the views of leading divines on this important subject, and yet people are no more united in

their belief concerning Christ than they were in the first century. It has been clearly demonstrated that man by searching cannot find out God.

We are told in the scriptures that it is eternal life to know the only living and true God and Jesus Christ whom He has sent. How can we get this knowledge? How can we come to a unity of the faith concerning the nature, the character and attributes of these great and holy Ones? Certainly not by the wisdom of men, for, notwithstanding all their learning, men have utterly failed to unite their fellow-men in a common belief respecting God and His Christ.

The great theologians have demonstrated that it is not in their power to solve this mighty problem; therefore, unless the people wish to remain in a state of doubt and uncertainty respecting the personality, the character and attributes of God, and the Divinity of His Son Jesus Christ, they will have to look for assistance to some other source than human. The wisdom of the wise has failed; it is time for man to turn to God, the fountain of all wisdom.

There is no excuse whatever for men remaining in ignorance concerning this important matter. There is no excuse for the Christian world being divided and subdivided into several hundred jarring and contending sects. It is entirely contrary to the will of God for His children to be divided against each other and to contend with each other over the principles of His gospel. The face of the Lord has ever been against disunion. He proclaimed against it when He said, "A house divided against itself cannot stand"; He exhibited His great desire for unity when He prayed that all His disciples might be one, even as He and His Father are one. This was the prime object He had in view when He placed apostles and prophets in His Church—that they might bring the members to and preserve them in the unity of the faith. The voice of Paul, like that of His Master, was raised against disunion in the church. He denounced those who sought to divide the flock of God; he besought the followers of Christ to all speak the same thing, to not have divisions among them, but to be perfectly joined together in the same mind and in the same judgment. He declared that there was but one true gospel—one Lord, one faith and one baptism—and if any man taught another gospel he would be accursed. In the face of all these teachings of Christ and His apostles concerning union, how can the contending sects in Christendom justify themselves before God?

There is not one principle of the gospel of Christ on which the Christian world is united. For centuries the sectarian churches have been at loggerheads over such doctrines as The Trinity, Faith and Works, Baptism, the Sacrament, the Atonement, The Resurrection, Eternal Punishment, etc. Not all the wisdom and learning of all the theologians in the world have been able to bring people to a unity of the faith concerning these things. People will have

to look to higher and better authority than sectarian ministers to learn the truth concerning these doctrines, for the ministers have utterly failed.

Having been so sadly disappointed in man, it is time for the people to turn to their God and learn of Him. In Him and Him alone can they find peace. One revelation from Him would dispel all the mystery with which men have surrounded the Trinity; revelation would be sufficient to forever put an end to all discussion concerning the atonement, the resurrection, baptism, the sacrament, the Sabbath day, etc. And such revelations have been given. Through the great prophet of the latter days the Lord has made plain the truth of all these things, so that there is no longer any excuse for mankind walking in darkness. Many thousands of people have sought the Lord in earnest prayer to know if what has been nicknamed "Mormonism" is the true gospel, and He has revealed it unto them. In nearly every nation there are witnesses to the divinity of the mission of the Prophet Joseph Smith and of the great and marvelous work which the Lord has established in the earth through him. The Lord has promised to give a testimony of the truth of these things to every soul that will seek Him in faith and in sincerity. Therefore, if men walk in darkness it is their own fault; the Lord is ready and willing to guide them into the light. He has told us that if we ask we shall receive, if we seek we shall find, if we knock it shall be opened unto us. And one of His inspired apostles has said: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."

But it would seem that men prefer darkness to light: they would rather argue and contend over the personality of God than accept the great revelation which He has given of Himself in these latter days; they would rather debate, contend, argue over baptism, the atonement, the sacrament, and other gospel principles and ordinances than accept the revelations which the Lord has given concerning these and other kindred principles and ordinances through His servant the Prophet Joseph Smith. But it is only by accepting these revelations that the people will ever be brought to a unity of the faith. There is no other way. The combined wisdom and learning of the world cannot do it; these have been tried, and have miserably failed. The only recourse now is God. Therefore, let men turn to the Lord, and learn of Him who is meek and lowly of heart, and they shall find rest unto their souls.—W. A. M.

"It is better to do right because we love to do right, than because it is a duty. But if we do right because it is a duty, God will soon add His Spirit and grace to enable us to do our duty because we love the right."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 23, 1908.

SOME OF THE FRUITS OF "MORMONISM."

THE circulation of anti-"Mormon" literature, if the untruths and vile accusations that are published with the aid or sanction of sectarian clergymen may be dignified by that name, has caused a great deal of opposition to the elders laboring in the mission field but it has also attracted attention to them and their work from many inquiring minds desirous of learning the truth. Thus that which is intended for evil is in many instances overruled for good by the Hand of Divine Providence. Agitation is better than inertia, in any event, and nothing can be done against the great work of the Lord in these latter-days which will not result ultimately in its favor. Although many people are ready to receive the wildest kind of stories about the "Mormons," and seem to relish greatly anything that puts them and their doctrines in a false light, yet there are some who are willing to look at the other side when it is held up to their gaze. And we are pleased to present something for their reflection in this issue of the MILLENNIAL STAR.

We publish in other columns an article from the *Panguitch Progress*, printed in Panguitch, Iron County, Utah, the editor of which, Mr. Fred. E. Eldredge, is not a "Mormon," but he has lived with the "Mormons" several years and is well acquainted with them. Panguitch may be fairly termed a "Mormon" town, and the conditions existing there are samples of that which is to be found in other Utah communities outside of Salt Lake City and the large centers of population. Iron County, and other counties in Utah, contain a number of towns and villages similar to that which is described in the article we reproduce, and which we commend to reasonable people whose minds are not so saturated with prejudice, intolerance and religious bigotry that they are ready to condemn the Latter-day Saints without listening to anything in their defence.

We call attention particularly to the testimony of the County Clerk referred to by Mr. Eldredge. That official should be fully acquainted with affairs so as to give an accurate report. He stated

that there had not been anyone in the county jail during the year; that there were no paupers in the county; that during the three years preceding, less than twenty pounds of English money had been required for the relief of the indigent. The editor states that in the City of Panguitch there is no drinking house or gambling house or other house of sin. On the contrary most of the people own their own homes; that the "Mormons" are "an enlightened, progressive, educated, intelligent, temperate, peaceful, law-abiding people," and that "their freedom from poverty and crime is beyond question, and the bad stories told about them "are so false and absurd that he would suppose the English people would be ashamed to believe them."

These statements but corroborate testimonies given by cultured travelers who have visited Utah and have stayed there long enough to investigate and become acquainted with the facts. But the clergy and other anti-"Mormon" people in England do not quote from their writings, and newspapers here are averse to publishing them, and so the numerous eulogies of the Latter-day Saints that have been given by fair-minded visitors to Utah, even when they have found their way into the public prints, have never received that wide circulation that is given to the libels and foul effusions of wicked and unprincipled persons, bent on vilifying and making trouble for the missionaries sent out into the world to preach the principles that are popularly called "Mormonism." Common fairness would suggest to a really Christian mind the justice of giving both sides of a disputed question. How many of the reverend gentlemen of the pulpit who have distributed the absurdities and falsehoods against the "Mormons," manufactured with evil intent, will take any pains to spread abroad the refutations afforded by such evidence as that given by the editor of the *Panguitch Progress*?

Recently in Salt Lake City, at a conference of one of the Stakes of Zion, of which there are four in that city, the Sunday morning meeting in the Tabernacle was devoted to a Sunday School service. This so greatly impressed the editor of a daily paper published in that city, who is not a "Mormon," that he wrote an editorial conveying his feelings and sentiments at beholding the great gathering of children on that occasion. We append the article to this writing, with the explanation that this assembly of Sunday School children was only that of one-fourth of the Sunday Schools in Salt Lake City, a place that has been pictured as "A hell upon earth," "A sink-hole of vice and immorality and ignorance." If "Mormonism" produces such fruits as those described by the editor of the *Intermountain Republican*, who is not an adherent of that religion, what may be thought of the tree that bears them, judging by the guide given by the Savior of the world? Here is the editorial referred to, published on June 30th, 1908, under the heading of "Three Thousand Children at Worship":

"It would be difficult to imagine a more beautiful sight than that presented by three thousand Sunday School children of the 'Mormon' Church in their annual worship at the Tabernacle on Sunday. One may not accept the doctrine that has been taught them, nor believe as true all the pictures with which they have decorated their road to heaven. But no one could watch them through that service and fail of realizing their sincerity, the honesty of those who teach them, and the perfectly splendid results that have been attained. You may argue as you like on theology. But three thousand happy, healthy, clean children, carefully and tidily dressed, intelligent and pure as childhood ever is and should be, constitute a proof which can by no means be ignored.

"Two things were observed in the celebration of Sunday. One has to do with the organization by which the event was managed. There was no apparent master of ceremonies. Perhaps a dozen speakers followed each other, no one of them talking more than three minutes, and each rising as his place in the program came, and stating briefly and impressively the detail of the general lesson which devolved upon him to deliver. And when all was over the observer found that each speaker had been detailed to a work which made for the symmetric building up—both historically and doctrinally—of the structure which is their faith.

"The representative of each Sunday school stood at the platform and delivered his brief address, and then his school rose in a body, wherever in the house it might be placed, and by its concert song expressed the very thought the speaker had uttered. That means management, supervision, direction, control—results!

"The other impressive thing is the effect of it. Here are three thousand children who are as confirmed in their faith as any other children of like number, anywhere on the face of the earth, are confirmed in any different faith. It is not pertinent to say all are wrong; that none of them know anything about it. It doesn't make any difference whether they are right or wrong.

"The harvest garnered in such an event as that of the Sunday service in the Tabernacle is two-fold. It expresses a reverence for God, and a veneration for the men who have conceived this view of the Deity, and are interpreting it to the children. That may or may not be an essential. But this is an essential: It is making these children better than they would be without it. It is making secure their happiness by planting and fostering a tendency against all sorts of wrong. This ideal of divinity is essentially a God who wants them to do right, and who will punish them only if they do wrong.

"And here is the convincing effect of it: Good children, happy and healthy, loving right and seeking to avoid wrong, true to their conception of the mysteries of life and death, true to their country, true to the big principle of honesty and justice to themselves and their fellow-men.

"And there is the additional human quality in the picture. Those children exert the same influence that childhood always does—and always should. One can not pray for them.

'A seraph may pray for a sinner
But a sinner must pray for himself.'

"One can only look into their clear faces, note the care of their bringing up, catch the matchless music of their young voices, read the mighty miracle of creation in their honest eyes, and yearn for a world in which their purity might be the keynote of everlasting rhapsodies.

"They take a pretty good hold on the heart of the observer. They may be the recipients of instruction; but the lesson they impress with their lofty aims for the future, is immensely more valuable than anything they receive.

"One is better for seeing that three thousand children at their worship."

C. W. P.

To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness and cheered its dullness—this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories of those who have been the salt and the light of the earth do not perish with their departure—they live on still; and those who have wrought them live in them.—A. P. Stanley.

ARABIAN PROVERBS.

Books are men's hearts in other men's hands.

A wise enemy is better than a foolish friend.

Do not curse the devil openly and bless him secretly.

Envy is like the rust of iron; it wears away the envious.

The first thing you should procure, after faith, is a good friend.

If you want to disobey God, seek a place where He cannot see you.

A preacher whose deeds do not conform to his words condemns himself.

Lowliness and nobleness are two antonyms, but have the same meaning.

The wise man's tongue is in his heart, and the foolish man's heart is in his mouth.

Man's life is like a shadow; it appears to be motionless, but it is ever moving away.

A wise man was asked why did his friend die; he replied, "Because he existed."

CONVERTED BY "MR. DURANT, 'THAT MORMON.'"

A CONVERT writing from East London, South Africa, says: "I am a member of the Church of Jesus Christ of Latter-day Saints and know that the gospel taught by this Church is true. I am very glad that I have had the privilege of studying and obeying the gospel. I was brought up from infancy in a religious atmosphere, and always had a desire, to a more or less extent, to lead a good life. Some four years ago I made a definite decision to follow Christ at all costs, and united myself with the Salvation Army. But though I felt I was doing right, yet I was never satisfied; I felt that there was something lacking, something was wrong somewhere, though just what it was I had no idea. I could not understand how it was that men and women could say they were so happy and if they were to die they knew they would go straight to heaven, for although I sincerely believed my life was as good as theirs, I could not say that I was happy even, and had grave doubts of being ready for heaven.

"I remembered reading in the Bible, 'Follow peace with all men, and holiness, without which no man can see the Lord,' so I believe this had a great deal to do with my reasons for doubting my fitness for heaven, as I interpreted it to mean that unless a man was holy he would not go to heaven.

"I became very friendly with a member of the Army, and we used to discuss the Bible (or rather he used to give me his opinion of the meaning of whatever portions we read). I grew to love the scriptures, and found fresh interest in reading them. I often felt that I received more comfort and help by staying at home reading the Bible than I received by attending meetings. This gentleman afterwards had a companion stay with him in his room, who told him about a couple of young men who preached on the streets and who were well versed in the scriptures, so he was anxious to meet these young men also. The next time I met my friend he told me how pleased he was with the young men, and admired them because of their knowledge of the Bible. Instead of reading from the scriptures that evening he opened a little book and asked me to read it aloud to him. I read on for a while, and found the book very interesting. I read on until I found out it was about the 'Mormons.' I was led to exclaim, 'Why, the "Mormons" are not such a bad people after all!' I borrowed the book and took it home and read it. Becoming more interested I started reading the Book of Mormon and attending meetings. I became satisfied that the gospel is true and was baptized and became one with the saints. The book that was given me was 'Mr. Durant.' I have a desire to go to Utah and be with the saints there, and will do so when the Lord sees fit to open the way for me.

"Your brother in the gospel,

C. M. RADLEY."

FROM THE MISSION FIELD.

Releases.—The following missionaries were honorably released and sailed for home July 18th, per s.s. *Republic*: William A. Budge, Scottish; Thomas S. Gregson, Franklin Wadsworth, David R. Tolman, Liverpool; David L. Kerr, Leeds; William Spackman, Henry E. Taylor, Newcastle; John W. Field, Irish; Bert S. Hymas, Birmingham; Frank J. Edgel, David Smith, Jr., Calvin M. Peterson, London.

Departures.—The following missionaries sailed for home July 18th, 1908, per s.s. *Republic*: From Great Britain—William A. Budge, Thomas S. Gregson, David L. Kerr, Franklin Wadsworth, David R. Tolman, William Spackman, John W. Field, Bert S. Hymas, Frank J. Edgel, David Smith, Jr., Henry E. Taylor, Calvin M. Peterson. From South Africa—Fred. A. Sheffield. From Switzerland and Germany—John H. Kienke, Ebenezer O. Wilcox, Frederick G. Wieland. From the Netherlands—James W. Johnson, Robert S. Folland. From Scandinavia—Jens P. Meilstrup, Carl M. Nelson, Hans P. Olson, Hans Sorenson, Mathias J. Benson, Ingeborg Oleson. From Sweden—John W. Johnson, John E. Anderson. With the company were ninety-one emigrants, in charge of Elder William A. Budge, Elders Mathias J. Benson and James W. Johnson being his assistants.

Baptisms.—A baptismal service was held at "Deseret," South Tottenham, London, on Sunday, July 17th, when three members were added to the Church. President Soren L. Peterson and Elder J. L. Wilson, Jr., officiated.

Yesterday morning a baptismal service took place in the sea at Wallasey, when another member was added to the Birkenhead branch of the Liverpool conference. Elder William A. Morton officiated in the ordinances of baptism and confirmation. Several other members will be added to the same branch soon.

On Saturday evening, July 18th, a baptismal service was held at the Phipps Public Baths, Northampton, when three more souls were added to the Church of Christ, Elder Joseph M. Ogden officiating. Confirmations took place the next day (Sunday) at afternoon service.

President Penrose at Ipswich.—On Sunday morning last President Charles W. Penrose held a priesthood meeting at Ipswich, with the elders of the Norwich conference. He was well pleased with the reports given by the missionaries, and with the spirit which they exhibited. He imparted much good counsel to the brethren and answered many questions concerning Church doctrine. In the afternoon a district meeting was held in the Museum Hall. Brief addresses were given by some of the elders, after which President Penrose delivered an excellent discourse, setting forth in plainness

and with convincing power some of the glorious principles of the everlasting gospel. Another meeting was held in the evening and was largely attended, a clergyman being among the strangers present. Elders Frewin and Taylor spoke for a short time. The address of President Penrose, which followed, was listened to with close attention. A fine spirit rested upon the congregation, and at the close of the meeting both saints and strangers expressed great satisfaction. Good results are anticipated from these meetings.

District Meetings.—Two very successful district meetings were held in the Clarendon Temperance Hotel, St. Alban's, July 19th, under the auspices of the Watford branch. President Soren Peterson and several elders from London were present, also "The Elders' Quartet," which delighted the audiences with their songs of praise. Sister Edith Norton, of Watford, rendered a beautiful selection on the violin. The two services were well attended, especially the evening meeting, when nearly one hundred persons listened with interest to the gospel taught by the true servants of Christ, and all went home feeling well paid for having been present. There were many investigators at both meetings, and it is believed good results will follow.

Sunday, July 19th, two instructive and interesting district meetings were held in the Latter-day Saints' Hall, Northampton. President William E. Corbridge and three traveling elders of the Birmingham conference were in attendance. At the afternoon service the labor and statistical reports were read and the general and local authorities presented and unanimously sustained. A Mutual Improvement Association and Sunday School were organized, officers and members being instructed and encouraged in their duties. The meetings were highly enjoyed by those present, and were addressed by President William E. Corbridge and Elder Thomas L. Peterson. Prospects are very encouraging in the Northampton branch.

Successful Socials.—On Saturday, July 11th, 1908, a very successful social was held in honor of Elder D. R. Tolman. It was held in the Spiritualists' Hall, Rishton. Saints and friends of Accrington branch (Liverpool conference) united in showing respect to Elder Tolman, who has labored with them for some months past. There were over eighty people present, many of whom are not members of the Church. Brother Benjamin R. Birchall gave a short address, telling of his experiences in Utah. Refreshments were served by members of the Relief Society, after which the sisters sold some of their work, and a neat sum was realized. Elder Tolman was the recipient of some useful articles. A number of tracts and books were also distributed at the close of the evening's entertainment.

On Saturday night, July 4th, a farewell social was tendered to

Elder David R. Tolman, at the Co-operative Hall, Nelson, by the saints and friends of the Nelson branch. An entertaining program of songs, recitations and musical selections was rendered. He was presented with several handsome presents.

A very enjoyable social was given by Brother Thomas J. Longden and wife in the Lower Temperance Hall, Horsedge Street, Oldham, on Saturday, July 18th, 1908. During the evening light refreshments were served. An enjoyable time was spent in singing, reciting and playing games. The proceeds of the social were turned over to the Building Committee.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXIV.—The Gathering of Israel.

Text: We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, etc.—Articles of Faith, 10.

I. The Gathering Predicted. Observe that many scriptural predictions of the scattering of Israel are associated with promise of eventual gathering and re-establishment.

1. Bible prophecies concerning the gathering (Deut. 30: 1-5; Neh. 1: 9; Isaiah 11: 11, 12; Jer. 23: 3; 31: 10; 32: 37, 38; see especially 16: 14-16; and Matt. 24: 31).

   The references cited are but a few of the many passages wherein the gathering is promised. For further study on the subject, see the following: Isaiah 2: 2; 5: 26, 27; 10: 20-22; 49: 12; 54: 7; 66: 20; Jer. 23: 8; 25: 34; Ezekiel 34: 11-31.

2. Book of Mormon predictions concerning the gathering (I. Nephi 10: 14; compare Jacob 5; I. Nephi 19: 16; 22: 11, 12, 25; II. Nephi 6: 8-11; 25: 15-17; Jacob 6: 2; III. Nephi 5: 21-26; 21: 26-29: 29: 1-8; Mormon 5: 14).

II. Modern Revelation concerning the gathering.

1. A characteristic of the work of the Church in this dispensation.
2. Gathering now in progress. (See Doc. and Cov. 29: 7, 8; 31: 8; 33: 6; 38: 31; 45: 25; 77: 14; 84: 2; read especially 133: 4-7.
3. Special authority given to prosecute the work of gathering (Doc. and Cov. 110: 11).

III. Extent of the Gathering.

1. Return of the Jews to Jerusalem.
2. Restoration of the Ten Tribes.
3. Gathering of Israel from the nations of the earth to the land of Zion on the American continent.

General reference: The Articles of Faith, Lecture XVIII.

THE STARRY HEAVENS.

When I consider Thy Heavens, O Lord!
Those wondrous skies where stream afar
The light of countless suns and worlds,
The rays of blazing moon and star,
The sight of all Thy power hath wrought
O'erwhelms my mind and stifles thought.

When I consider Thy Heavens, O Lord!
And think how through the ages gone,
While myriad souls have lived and died,
These worlds unchanged have nightly shone;
At such a vision of the skies,
Despair is strong, and fond hope dies.

When I consider Thy Heavens, O Lord!
Oh! What is man 'mid scenes so vast!
An insect on the torrent's foam,
A leaf upon the highway cast,
A grain of sand upon the shore,
Forgotten in the ocean's roar.

When I consider Thy Heavens, O Lord!
My heart finds there the glorious sign
Of all Thy wisdom, Power and Love,
Which makes the life eternal mine.
The stars no longer teach despair
My Father's hand has placed them there!

When I consider Thy Heavens, O Lord!
I see a power naught can resist,
A hand divine Thy might, O Lord!
Which loves Thy children to assist.
Thou, who didst set the Pleiades,
Will do for men far more than these.

When I consider Thy Heavens, O Lord!
I know that these shall pass away,
For Thou shall roll them like a scroll,
But Thy true word shall meet that day;
And in the tempest of that fire
All but Thy promise shall expire.

When I consider Thy Heavens, O Lord!
So radiant in the midnight air,
I hear a whisper: "Fear no more,
Around you is a greater care;
For He who set those stars aflame
Has called you by His children's name."

SELECTED.

DIED.

CLARKE.—At Twickenham, Middlesex (London conference), on Monday, June 22nd, 1908, Mrs. Esther Clarke. Deceased was a faithful member of the Church, and to the last bore a strong testimony to the truth of "Mormonism."

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